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Greenville couple will teach English in China

By Maudaline Pepper



Keith and Maureen Allen

"When are you going to China?" the members of the Chinese Mission at First Baptist Church, Greenville, asked Maureen and Keith Allen when they returned from a one-year assignment to Niamey, Niger Republic, West Africa, in August, 1988, as volunteers with the Mission Service Corps. Little did they know that they would indeed be commissioned by the Foreign Mission Board again, leaving the States on August 16, 1989! And to China!

In 1985, the Foreign Mission Board organized the Cooperative Services International with Lewis Myers, director, for countries closed to traditional missionaries. The Allens, and 48 other volunteers, have gone to China for one year to teach "Conversational English" in universities. There will be three other CSI instructors at the same universities as the Allens — the University of Yantai in Yantai, the Shandong Province, about 500 miles north of Shanghai. (Shandong Province is the area where Lot-tie Moon served.)

Keith retired as an industrial

Witches get tax exemption

PROVIDENCE, R.I. (EP) — A coven of Rhode Island witches has convinced state officials that it is entitled to tax-exempt status as a religious group.

In a July 28 reversal of one of its own rulings, the Rhode Island Division of Taxation granted a sales tax exemption to Our Lady of the Roses Wiccan Church, also known as the Rosegate Coven.

Sandra J. Murphy, an administrative hearing officer for the Division of Taxation, found that the Wiccans are a legitimate nonprofit group with a purpose beyond the avoidance of taxation, and meet various criteria for identification as a religious group.

engineer with Greenville Mills in 1986 and Maureen retired as financial secretary (19 years) at First Baptist Church, Greenville, in August, 1987. They had talked about doing something special for the Lord when they retired. They have been active in mission activity through their own church, especially with the Chinese. In 1976 Keith took a course sponsored by the Home Mission Board, entitled "Laubach Literacy Missions," which enabled him to teach the English language using the Laubach Method. Beginning in 1979, Ted Shepherd, Chinese Mission pastor, asked him to teach a newcomer from China. (Prior to this he had taught five American men to read who attended his Sunday School class with the Mission Church of First Baptist.) He then began teaching several members how to use the Laubach Method. The Allens and the volunteers have taught 35 to 40 Chinese the English language, using the Laubach Method, to date. Also, when the Allens were in Africa they taught 48 adults to read the English language. These teaching skills set the stage for the assignment to China.

When asked the question, "When and how did you start planning this trip?" Allen replied, "In February, 1989, we saw an article in the Baptist Record saying they desperately needed English teachers in China, so we wrote the Foreign Mission Board expressing our willingness — they are anxious for people — lay people, to respond."

In June, 1989 (at their own expense) they went to Samford University in Alabama and took a forty-hour course sponsored by the Home Mission Board which qualified them to teach a 16-hour workshop in "Conversational English." Keith said, "this course is much more innovative, where you teach American conversation to people who know a lot of (English) grammar; this is what we will be doing in China."

After they were accepted, the Allens attended a week's orientation, sponsored by the Foreign Mission Board, at the Missionary Learning Center near Richmond. The week included a "crash" course on China — its people and politics. Travel to China was provided by the Foreign Mission Board (the Allens paid their own travel to Africa). They will be furnished a faculty apartment; meals and other expenses will be their responsibility. They will not be able to get an international driver's license, so they will walk or take a bus. Their son, Bob Allen of Decatur, Ala., a doctor, provided a "medicine chest full" of assorted drugs they might need. (Their other son, Tom, lives in Jackson.)

Maureen took four skirts, four pair of slacks, four sweaters, and several blouses (two pairs of SAS shoes). They were told in the winter they will

"likely wear two pairs of long johns at a time, two pairs of socks, and layers of clothing, as the temperature sometimes falls below zero, in summertime they will wear light clothing, but little jewelry."

An additional week of orientation was held in Hong Kong, where they hoped to buy a rice cooker, a wok and a typewriter (to type each day's lesson plan). They will not have an oven (Maureen is a great bread baker — so she will miss that), only a hot plate, but they will be able to get fresh eggs, and several fruits, including mandarin oranges, and they were told the university would supply them with boiled water. They arrived in Yantai around Sept. 1, and began teaching a week later.

As China is a Communist country I asked, "Will you be checked on?" Maureen replied, "Yes, we will have a Communist monitor to come to the classroom to check on what we will teach that day." They cannot teach the Bible but took their personal Bibles. No scripture will be allowed in the classroom, but they can answer questions about America, and even about the Bible, if asked. However, they do not expect to hear this in the classroom but anticipate some students will come to the apartment — here again, they said, "We will have to be very cautious — we would like to begin to know them better first, before we feel we can answer questions about the scriptures."

The schools are government owned and most students go through the twelfth grade — beyond that only the select, 1 percent, go to the universities. Keith said they are excited about being able to "teach young, competitive adults with tremendous intellectual ability with very inquisitive minds." He added, "We realize that these people are the next generation of China and hopefully we can instill in them Christian principles, if nothing else..." All students are required to attend military school on Saturday afternoons.

While in China the Allens will be restricted in their correspondence and in turn those wishing to write, will have certain guidelines to follow. Their address and a copy of the guidelines may be obtained from First Baptist Church, 407 Main Street, Greenville, MS 38701.

The scripture verse they are claiming for their year in China is from Joshua, chapter 1, "Do not be afraid, do not be discouraged — the Lord thy God is with thee (paraphrased)." In closing the interview, Keith and Maureen said, "We feel that God has also called us to want to share his calling to us, in hopes that other people may respond to the tremendous need and have the world vision."

Maudaline Pepper is a member of First Church, Greenville.



"Miss Tokie" dies at 103

Eutokie Mackey Stone Crawford, oldest member of Slayden Church, Marshall County, died Aug. 25, 1989, at age 103. (She was born Oct. 15, 1885.)

According to one of her fellow church members, "Miss Tokie loved people, young and old, and had a special love of pastors." Since breaking her hip in 1980, she had been confined to her home. From her picture window, she kept up with the world. She carried on a telephone ministry; a women's Bible study group met at her home each Thursday; children would come to sing to her. Pictured are Mission Friends visiting her. Left to right are Justin Sanders, Kevin Hataway, Miss Tokie, Ethan Jones, Whitney Gammons, and Troy Hubbard. In recent years, friends and family came from miles around with their favorite dish to help celebrate her birthday.

Her two sons, Woodson and Willie, preceded her in death. Survivors include two daughters, Mrs. Corrie S. Link of Memphis and Mrs. Inez S. Coen of Slayden; seven grandchildren; 13 great-grandchildren; and three great-great-grandchildren.

Mt. Zion (Lincoln) claims national championship

Mt. Zion Baptist Church, Lincoln County, men's softball team won the National Fellowship of Baptist Men's Softball Championship in Jackson, Aug. 26.

The tournament, sponsored by the Brotherhood Commission of the Southern Baptist Convention, is in its third year of existence. First Church, Boone, N.C. was the 1988 champion.

Mt. Zion had won the Class B Championship in Mississippi and competed against state champions from Florida, Louisiana, Maryland, and Tennessee. Olive Church, Pensacola, represented Florida along with Summer Grove, Shreveport; South End, Frederick, Md.; and Bellevue, Memphis. Other Mississippi churches were

New Hope, Amory; Carterville, Petal; First Church, Amory; First Church, Natchez; and First Church, Winona.

Mt. Zion lost the first game of the tournament by one run to Bellevue, Memphis. To claim the championship Mt. Zion had to win six consecutive games against outstanding competition. The feat was accomplished by defeating Summer Grove, First Church, Winona; Olive; and First, Amory, in single games. Mt. Zion then defeated Bellevue twice 10-7 and 11-7 to claim the National Championship. Bellevue finished second and First, Amory, third. South End Church, Frederick, Md., received the Sportsmanship Award.



Pictured are the national champions from Mt. Zion. Front row, from left: Darrell Smith, Don Presley, Dan Presley, Brad Hux, David Smith, Kevin Britt. Back row: Mike Smith, Jamie Wallace, Terry Smith, Gwen Young, Johnny Smith, Stevie Watson, Louis Smith, and Wayne Kimbrough.

Editorials . . . by Don McGregor

Why we are a convention

Baptists are a diverse people, and the glue that holds us together is missions. And when one begins to consider missions, the theme among Baptists is cooperation. That is the way missions is financed — through cooperation.

October is Cooperative Program month, and that provides a good time to retell the story of the Cooperative Program. The probability is that there are many young Baptists and perhaps even some who are approaching middle age who do not know what the Cooperative Program represents.

In a word, it represents missions. It is Southern Baptists' way of financing a cooperative missions endeavor that would not be possible under any other circumstances. It is the way for every church and every member of every church to be involved in a far-flung, worldwide missions enterprise that is strong, active, stable, and responsible.

Every member of every church must determine what his contribution to that church will be. As he makes that decision, he needs to be aware that he must give so that a significant part of his gift can be forwarded to causes outside of his church. So his giving must be responsible and significant. Baptists are pretty well

agreed that 10 percent of his income should represent the starting point.

Then that member is privileged to help his church make the decision as to how much of his gift and the total of all of the gifts will be kept by the church to conduct its ministry and how much will be sent on to the state convention offices for causes outside of his church.

There again, the consensus seems to be that if the member is expected to give 10 percent of his income, the church should do no less in contributing to causes beyond its walls. Many churches do far more. The member, then, again is privileged to attend the state convention and help to determine how much of the income will stay within the state for ministries there and how much will go beyond the state to continue the missions endeavor on a broader basis.

And, finally, the member can attend the Southern Baptist Convention and help to determine how much of the income at that point will go to the Foreign Mission Board, how much to the Home Mission Board, and how much to all of the other entities of Southern Baptist Convention work.

The entire plan depends on the cooperative giving of the millions of Southern Baptists as they give individually through their local churches.

The Cooperative Program has served us well for 64 years. It must continue to do so if we are to continue to be a major force in seeking to bring the world to the Savior.

As is always possible in an open forum such as Southern Baptists have, some people might not appreciate some of the facets of work covered by the Cooperative Program. We are just too big and too diverse for us all to have the same concepts on everything. Once the Cooperative Program has been adopted by the conventions, however, it should have the support of all of us.

That is the only way in which we can do business successfully, and the Cooperative Program surely deserves that sort of support.

It is not deserving of the support because of being the Cooperative Program but rather because of the missions work that it makes possible.

Missions is the reason we are a convention.

Southern Baptists Are Reaching for the World
Through the Cooperative Program.



Observe
Cooperative Program Month
OCTOBER

Hymns Baptists sing . . .

"God of earth and outer space"

By William J. Reynolds

Thad Roberts Jr., was inspired to write this hymn by the historic flight of Apollo 11, July 16-24, 1969, the first lunar landing mission by astronauts Neil A. Armstrong, Michael Collins, and Edwin E. Aldrin, Jr.

During this flight, Roberts and his wife, Kitty, drove to Glorieta, New Mexico, where he was on the faculty for Church Music Week. The hymn began to take shape on the trip, and he continued working on it at Glorieta. The hymn was finished during a few days vacation at Red River, New Mexico.

From the beginning he had shaped the stanzas to fit the sturdy Welsh tune ABERYSTWYTH, composed in 1879 by Joseph Parry and named for the city where he taught music at the Welsh University College.

A native of Louisiana, Roberts was educated at Centenary College, Oklahoma Baptist University, Southwestern Seminary, and Teachers' College of Columbia University. From 1955 until his death on January 8, 1987, Roberts served Houston's South Main Baptist Church as minister of music. His 32 years there reveal an era of extraordinary leadership in church music.

In his honor David and Charis Smith, members of South Main Baptist Church, established the Thad Roberts Chair of Music Ministry at Southwestern Seminary.

William J. Reynolds is professor of church music at Southwestern Seminary.

Foreign Mission Board researchers divide the world's population (now at 5.1 billion) into three groups:

- The Christian world — 1.7 billion (All who profess or confess Jesus Christ as Lord)

- The evangelized non-Christian world — 2.1 billion (Those with adequate access to a clear gospel presentation through local churches, personal witness, Bibles or media, but who have not yet become Christians)

- The unevangelized world — 1.3 billion (Approximately 3,000 "population segments" — 2,000 ethnolinguistic people groups, 1,000 cities and 30 countries — with few or no churches, active Christians, missionaries, Bibles, Christian broadcasts, etc., and thus no opportunity to hear, accept or reject the gospel)

Guest opinion . . .

How are we doing?

By Guy Henderson

The store manager overheard the little boy on the phone, "Mrs. Jones, do you need someone to mow your yard? Oh, you already have someone! Well, how is he doing? Thank you." Then he turned to the store manager and said, "I'm the boy who mows her yard, and I was just checking up on myself."

Evaluation can be a good teaching instrument. We say the main thing is to keep the main thing as the main thing, so how are we doing? — in our churches? or in the convention?

Did you know that in our Youth Evangelism Conference there were 215 decisions with 57 being professions of faith in Christ. And take Youth Music Week at Gulfshore; I mean this is all church kids, but 3 were saved.

Hundreds of campers flooded Central Hills and Camp Garaywa this past summer. They reported 502 decisions with 156 professions of faith at Central Hills, and Camp Garaywa had 683 decisions with 246 of this number accepting Christ as Savior. An Acteen camper shared that her mother had made her come to camp. She had planned to cause a lot of trouble; but after a few hours, she felt so loved and accepted that her life was turned around. She was no longer interested in causing trouble, but in telling others about Jesus. One little girl accepted Christ as Savior and then commented that her parents had said they would not allow her to attend church.

How about Youth Night! A packed coliseum with an estimated 11,000 young people, a great program with a tremendous message, and 365 kids are saved.

Evangelism in the students' ranks

saw 1,247 coming to know Christ, 701 re-commitments to faith in Christ, and 118 baptized through the efforts of 79 BSU summer workers.

The truth is that the fields are still white unto harvest. Forty percent of Mississippi's population have little or

no awareness of the gospel. The biblical command to make disciples is still in effect, and the offer of the cross still stands.

Guy Henderson is Mississippi Baptist evangelism director.

Baptist beliefs . . .

Role of the pastor

By Herschel H. Hobbs

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account . . ." — Hebrews 13:17

The King James Version is an unfortunate translation. The Greek text reads "the ones leading you" — as a shepherd leads his flock. According to Arndt and Gingrich (Lexicon), the word for "obey" may also read "follow." In light of "the ones leading you," "follow" is the sense here.

"Submit" (Greek) means "to yield under," "to give up." The idea seems to be that if the pastor has one idea for the church program different from others in the church, if the matter cannot be resolved in conference, the latter should yield under to the former. Not because of his authority, but his responsibility. If a program fails, it should be his and not one thrust upon him. He must watch over souls entrusted to him and give an account to God. Again, responsibility, not authority.

In Acts 20:17, 28 Paul used elder, overseer (bishop), and shepherd ("feed" means to "tend as a shepherd") to refer to the same office. Inherently in these words representatively are counsellor, administrator (leadership in planning and performance, and pastor).

In the same vein I Peter 5:2-3 says, "Neither as being lords over God's heritage, but being ensamples [examples] to the flock" (v. 3). The pastor should set the example in both life style and in labor for the Lord.

Herschel Hobbs is pastor emeritus, First Church, Oklahoma City.

On July 7, 1986, a newborn child somewhere in the world became the 5 billionth inhabitant of the earth, according to some population experts. Other experts say this happened earlier. Most agree that world population will reach 6 billion by 1999.

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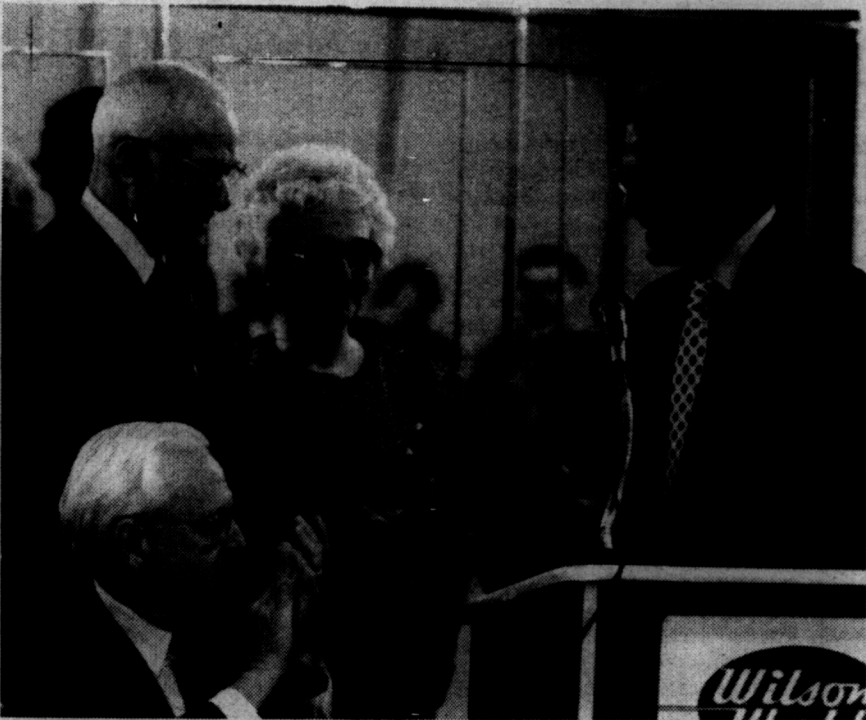
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Bryant receives King Award

The 1988 Bernard King Award for outstanding work in promoting World Missions Conferences was presented to Hollis V. Bryant, consultant in the Cooperative Missions Department of the Mississippi Baptist Convention Board. In 1988 Mississippi led the Southern Baptist Convention in number of associations participating with 21. There were 347 churches involved with a total attendance of 102,794. Twenty-eight professions of faith and 17 missions volunteers were recorded. Bryant, left, with his wife Eunice, is presented the award by Carlos Cobos, director of WMCs and associations for the Brotherhood Commission. Commission President James Smith applauds in the picture. The award is named for Bernard King who was Brotherhood and WMC director for Georgia Baptists for 26 years.

Damage to churches not yet assessed

By Mary E. Speidel & Joe Westbury

CHARLESTON, S.C. (BP) — As Hurricane Hugo hit the United States mainland Sept. 21 and 22, Southern Baptist volunteers headed for the South Carolina coastline and the Caribbean to begin relief efforts.

Mississippi Baptists' disaster unit is on the scene.

Hugo tore through the Caribbean Sept. 16-20, destroying buildings, downing power lines and leaving thousands of people homeless. With winds up to 145 miles per hour, the hurricane slammed ashore at Charleston, S.C., early Sept. 22.

Relief plans had not yet been completed Sept. 22, since needs still were being assessed, said Tim Yarbrough of the Southern Baptist Brotherhood Commission, which is coordinating the agency's Hugo relief efforts.

Relief officials could not immediately determine damage to Baptist property in the Charleston area, where Southern Baptists' oldest congregation, historic First Baptist Church, is located.

Relief projects on some of the Caribbean islands still are pending for

similar reasons, said Boyd O'Neal, associate director of the Southern Baptist Foreign Mission Board's volunteer department. "We're waiting on missionaries to assess the damages and tell us what the needs are," he said.

Southern Baptist hurricane relief efforts in the Caribbean are being coordinated by the Foreign Mission Board and the Brotherhood Commission, said John Cheyne, the foreign board's director of human needs.

Six teams of 10 to 12 people each have been requested for Saba, St. Eustatius, Antigua, Guadeloupe, St. Kitts and Nevis.

A team of 10 volunteers from Gainesville and Sautee, Ga., were to spend Sept. 24-Oct. 1 repairing damages from Hugo's blast in Guadeloupe. The volunteers were to do construction, electrical and general clean-up work on Baptist churches and missionary homes, said O'Neal.

Four Baptist churches on Guadeloupe were destroyed by the

(Continued on page 4)

Volunteers come to aid of hurricane victims

By Tracy Lee

Columbia — With the help of Southern Baptist volunteers from 11 states, South Carolinians are receiving some relief from the disaster caused by the state's worst hurricane in more than a century, Hugo.

Under the leadership of state Brotherhood Department director Ben J. Connell, General Board staff members have established an overall disaster relief plan that incorporates three objectives: to coordinate food service units with the American Red

Cross, to contact churches possibly damaged by Hugo, and to recruit volunteers willing to help with clean-up and repair.

Thirteen mass feeding units are strategically located throughout the areas struck by Hurricane Hugo. These units are the work of Baptist Men volunteers from 11 states: Alabama, Tennessee, Mississippi, North Carolina, Louisiana, Kentucky,

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The Second Front Page

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Committee changes direction, religious liberty proposal

By Marv Knox

NASHVILLE (BP) — The Southern Baptist Executive Committee has rescinded its recommendation to create a Religious Liberty Commission and is considering giving the convention's religious liberty assignment to its Christian Life Commission.

Executive Committee members approved the measure Sept. 18, during its fall meeting in Nashville.

Their action halted creation of the Religious Liberty Commission, which would have required approval of messengers to two consecutive Southern Baptist Convention annual meetings, held each June.

Changes in the Christian Life Commission's program assignment, which are necessary for the commission to work on religious liberty issues, would not take effect until approved by messengers to an SBC annual meeting.

The Religious Liberty Commission was proposed by the Executive Committee last February "as an alternative to accomplish the program and funding" of the Baptist Joint Committee on Public Affairs. The Baptist Joint Committee is a First Amendment/religious liberty organization comprised of nine Baptist denominations, based in Washington.

The Baptist Joint Committee has been a point of contention within the SBC for most of this decade. Detractors have said the BJC is too liberal, faulting it for not supporting school-prayer and anti-abortion amendments.

Supporters have said it upholds the historic Baptist belief in church-state separation and cannot get involved in

moral concerns except as they deal with religious liberty.

Three special Baptist Joint Committee study committees have been appointed by the Executive Committee since September 1986. Messengers to the SBC annual meetings have turned back motions to defund the BJC.

The original Religious Liberty Commission proposal was to come before messengers to this year's SBC annual meeting in Las Vegas, Nev. But SBC President Jerry Vines asked the Executive Committee to "defer its recommendation" for a year. Vines, pastor of First Baptist Church of Jacksonville, Fla., asked for the delay in order to keep the focus of the annual meeting "on presenting Christ in Las Vegas."

Meeting just prior to the Las Vegas convention, the Executive Committee concurred. Members amended their original proposal by moving all dates and references to the Las Vegas convention to 1990, when the SBC is to meet in New Orleans.

The motion to rescind the Religious Liberty Commission proposal and transfer the program assignment to the Christian Life Commission was proposed by Charles Sullivan, immediate past chairman of the Executive Committee and current chairman of its administrative and convention arrangements subcommittee.

Sullivan, pastor of First Baptist Church of Lenoir City, Tenn., told Executive Committee members he had never worked on anything which he felt was "more clearly led of the Lord"

than the original Religious Liberty Commission proposal.

But he cited four reasons why such a proposal had become "utterly impossible": a widespread belief that cost of a new commission would take money from missions, and concerns about funding of the Baptist Joint Committee, selection of SBC representatives on the BJC and "dual trackism," or funding more than one agency for one task.

Sullivan's proposal routed the issue to two Executive Committee subcommittees.

The program and budget subcommittee will work with the Christian Life Commission to revise the commission's program statement "to give it authority to act on religious liberty matters."

That subcommittee will revise the program statement of the SBC Public Affairs Committee, the 18-member standing committee through which the convention relates to the Baptist Joint Committee, "taking into consideration the expanded role of the Christian Life Commission in religious liberty matters."

It also will propose a 1990-91 SBC Cooperative Program unified allocation budget that "takes into consideration the changes made in the program assignments to the Christian Life Commission and the Public Affairs Committee."

The administrative and convention arrangements subcommittee will study any amendments that might be needed to SBC Bylaw 18, which regulates standing committees.

Trustees elect Robinson to head Children's Village

The Board of Trustees of The Baptist Children's Village has named Ronny E. Robinson as executive director-elect, to succeed Paul N. Nunnery, effective Jan. 1. Nunnery has served as chief executive officer of the Mississippi Baptist Convention's residential child care agency since 1960. He gave trustees notice of his intention to retire in March.

In regular, quarterly meeting on Sept. 19, the full membership of the Village's Board of Trustees unanimously accepted the recommendations of its search committee in appointing Robinson, who had been elected as president of the Board of Trustees in June of 1989. Village observers have noted that this is the second, successive occasion upon which a Village trustee has been appointed as chief executive of the agency, Nunnery having served as a

trustee for four years immediately preceding his appointment in 1960, and, like Robinson, resigning as trustee to accept staff duty.

In its September report to the Board of Trustees, the search committee emphasized that Robinson was neither an applicant nor a candidate for the office of executive director, had not sought the appointment, and initially declined the committee's nomination when it was tendered him. In a moving statement to the Board of Trustees, Robinson revealed his spiritual convictions and the circumstances under which he became convinced that God was leading him to staff service at The Children's Village. The committee recounted its work since March of 1989 and its persuasion of divine leadership

(Continued on page 4)



Ronny Robinson

Mission appointments spiral downward

By Eric Miller

RICHMOND, Va. (BP) — Appointments of new Southern Baptist foreign missionaries are in a four-year downward spiral, raising questions about whether the denomination can reach its goal of having 5,000 missionaries overseas by the year 2000. Missionary appointments topped 400 for the first time in 1982, with 406, and reached an all-time high of 429 in 1985. But they leveled off at 411 in 1986 and 407 in 1987, and dropped to 358 last year.

To stay on track for the goal, the Southern Baptist Foreign Mission Board needs to appoint 376 missionaries in 1989. But only 300 new missionaries are expected to get overseas jobs this year, said Lloyd Atkinson, director of the board's personnel selection department.

Foreign Mission Board staff members — and missionaries themselves — are trying to reverse the downward trend through more face-to-face contacts with potential missionaries, board leaders said.

So far, 235 new missionaries have been appointed in 1989, about 10 fewer than this time last year, Atkinson noted. The October and December missionary appointment services are the only ones remaining in 1989.

The number of missionary appointments must average 480 annually from now until the year 2000 for Southern Baptists to reach their Bold Mission Thrust global evangelism goal of 5,000 missionaries in 125 countries, said researcher Jim Slack, a missionary to the Philippines currently working as scholar-in-residence at the board.

To meet that average, the board must appoint at least 394 new missionaries next year, reach the 500 mark by 1995, and surpass 600 annual appointments by the year 2000. These figures are based on an annual net growth rate that allows for projected missionary retirements, completions of service, resignations, and deaths.

"I'm not on red alert yet," Slack said. Southern Baptists are now supporting 3,797 foreign missionaries in 116 countries, which is almost 200 more than necessary to stay on target, for Bold Mission Thrust, he explained.

"I feel like we can reach Bold Mission Thrust," Slack said. An encouraging statistic, he explained, is that the percentage of loss of missionaries through death and resignation is lower in the 1980s than in the 1970s. That may be due to improved living conditions in many countries and more advanced medical care for missionaries, he said.

But net growth in the total mission force is slowing down. It dropped from 4.68 percent in 1978 to 0.73 percent in 1988, Slack said, and "we don't feel good about anything that slows down — not when we're trying to win a lost world to Christ."

"We track the appointment figures on an ongoing basis here at the board, and we always find some variation from year to year," said Harlan Spurgeon, vice president for mission management and personnel. "However, our concerns grew as the numbers of candidates presenting themselves for appointment decreased in a more dramatic fashion in the early part of this year."

Mission board staff members said some factors resulting in fewer appointments include: fewer college and seminary graduates, and thus fewer missionary applicants, as the post-World War II baby boom generation

gets older; the Southern Baptist Convention theological controversy, which is resulting in misinformation about missions; more hard-to-fill, highly specialized jobs on the mission field, including those in restricted-access countries; and recent downturns in financial support for missions, resulting in tighter mission budgets overseas and less money for housing and other costs related to supporting new missionaries.

The missionary force usually shows a net annual growth of about 100, but "we are 63 missionaries less than we were the first of the year," board President R. Keith Parks told trustees during their Aug. 7-9 meeting.

Parks later said the actual figure concerned him less than the fact that "this may be symptomatic of Southern Baptists' commitment to reach a lost world — a weakening in commitment."

"Right at the point where we need to make a strong push to share the gospel with the world, the key ingredient of the number of missionaries is faltering."

Another concern, Parks said, is "the uncertainty as to whether the board will continue to be a channel of missions for all Southern Baptists or tighten and be a channel for only part of our convention, and whether the financial support will be there."

The denominational controversy has caused some candidates to hesitate during the appointment process and others to choose short-term missions rather than career service, Atkinson said.

A more subtle factor that may be affecting missionary appointments is what some describe as a "me generation" of "people who are not looking at being called as much into servant-type work," Atkinson said. But the quality of missionaries being appointed, he added, "is tremendous — some of the finest people I've ever known."

Stepping up enlistment efforts, the board's personnel selection and missionary enlistment departments have increased the number of missionary candidate conferences and missions information conferences from 56 in 1988 to more than 125 in 1989, Atkinson said. These are conferences in which staff members meet with potential missionaries in their home states and in Richmond, Va., home of board offices.

The board also is calling on the help of some of missions' best salespeople: missionaries. Since 1984, about 20 missionaries per year have spent their U.S. furloughs asking preachers in their home states to consider missionary service. Now these enlistment assistants are increasing their face-to-face contacts with many of the 8,000 potential missionaries whose names appear on lists provided by local Baptist associations.

The enlistment department is planning to assemble furloughing and retired missionaries in key states to serve on global evangelism search committees to seek out potential missionaries, much like a church search committee hunts for a new pastor.

The board's ethnic church relations department is assigning additional furloughing missionaries to meet with Hispanics, Asian-Americans, and other Southern Baptist ethnics. A video about missions opportunities is being prepared for distribution to some of the 5,700 ethnic Southern Baptist churches.

Eric Miller writes for the FMB.

CLC trustees elect James Smith

NASHVILLE (BP) — In their annual meeting, trustees of the Southern Baptist Christian Life Commission unanimously elected James A. Smith as the organization's first full-time staff member based in the nation's capital.

Smith, 24, was elected assistant director of the CLC's Washington office, effective Oct. 1. He will work with members of Congress and other government leaders on legislation and other matters relating to the CLC's program assignment.

Prior to joining the CLC, Smith was director of research and communications for the U.S. House of Representatives Republican Study Committee. He is a 1987 political science graduate of Dallas Baptist University and was president of the school's Student Government Association and founder and chair of its chapter of Students for America.

In other action, trustees:

— Voted unanimously to name Richard Goodgame, a physician and

Southern Baptist medical missionary to Uganda, as recipient of the commission's 1990 Distinguished Service Award.

Goodgame is considered an expert on AIDS. He is a graduate of Vanderbilt University in Nashville, earned a doctor of medicine degree from Johns Hopkins University School of Medicine in Baltimore and attended Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Before making the decision on Goodgame, trustees sought assurances, which they received from family and colleagues, that he is pro-life in his beliefs and practices.

— Approved a 1989-90 budget of \$1,028,508, up \$11,358 over the 1988-89 budget.

— Recommended asking the Southern Baptist Executive Committee to increase the CLC's Cooperative Program unified budget allocation by \$310,850 during fiscal 1990-91. The requested allocation is \$1,208,358, up from \$897,508.

The increase is earmarked to allow the commission to continue its work in promotion of hunger concerns, expand its Washington office, add a new person in the area of marriage and family life, increase the number of issues of its regular publication called *Light* and start a new ethics television program on the ACTS network.

— Decided to give Land a "salary adjustment package" of \$10,000. The adjustment would increase his annual salary and benefits from the current \$70,971.85 to \$80,971.85.

— Provided a "relocation reimbursement" to help ease the financial strain on new employees who move to Nashville and must lease their houses where they formerly lived at a loss because the homes cannot be sold at fair value.

— Voted to release publicly the salary and benefits of the executive director but to release only a total of all money spent for other staff positions, along with the number of positions.

Village elects Ronny Robinson

(Continued from page 3)

culminating in committee selection of Robinson as its nominee.

Robinson, a bi-vocational pastor, has served as pastor of Mt. Moriah Church, Lincoln Association, for 13 years. He is also a full-time officer in the state's Department of Corrections, presently representing that department in Lincoln County, with extensive experience in youth counseling, child welfare, and juvenile and child abuse investigative work. In July of 1988, Robinson was honored by the Home Mission Board, SBC, by being selected as the Outstanding Bi-vocational Pastor of the Year for the eastern half of the SBC. He has served as the second vice-president of Mississippi Baptist Convention during

the current year. He has served as a trustee of The Baptist Children's Village for 8 years.

Village sources reveal that Mt. Moriah Church, under Robinson's leadership, has consistently ranked among the top ten churches in Mississippi in designated cash support of the Village ministry for a number of years. Recently, the Home Mission Board published an expression of appreciation to Mississippi Baptist churches for support of the Annie Armstrong Offering during 1988, listing Robinson's church at Mt. Moriah as sixth in the state in per capita giving to this cause.

Robinson received his formal education at Brookhaven High School, Mississippi College, and New Orleans

Seminary, with graduate work in delinquency control, abnormal psychology, and criminology at Florida State University and Mississippi State University.

Robinson is married to the former Gayera Lane Case. They have three children: Ken, presently on duty with the armed services in Germany; Kelly, a student at Copiah Lincoln Community College; and Chris, a junior in Brookhaven High School. It has been announced that Robinson and his family will assume residence on the central India Nunnery Campus of The Baptist Children's Village near Jackson during the late fall of 1989, in preparation for his assumption of duty as the Village's new executive director on Jan. 1, 1990.

Volunteers aid hurricane victims

(Continued from page 3)

Missouri, Ohio, Florida, Arkansas, and Illinois. These feeding units are coordinating "mass care kitchens" with the American Red Cross, which is helping keep the units stocked with food.

Although all units did not arrive in South Carolina at the same time, within the first 24 hours of operation, more than 3,200 South Carolinians were fed, for some, their first food in three days.

"When the units are fully in operation, it will be possible to feed 40,000 people a day," Connell said. "These feeding units will be out there as long as they're needed. Most groups have come prepared to stay as long as two weeks."

The Mississippi unit is stationed in north Charleston at Charleston Heights Baptist Church. Mississippi men on the first relief team included Bill Purvis, Ethel; Fred McCrory, Brandon; Ed Bailey, Brandon; Tim Nicholas, Jackson; Jim Dillake, Brandon; James Shamblin, Jackson; Larry McKay, Jackson; Glen Nace, Kokomo; John Pepper, Rolling Fork; and Harding Walters, Brandon. Other teams were to follow them.

Emmette Jones, from Alabama, is manning a feeding unit at Citadel Square Church on Meeting Street in

downtown Charleston. Jones' group of volunteers arrived in Charleston Saturday and by the end of Sunday had fed 3,500 people. Jones brought 19 volunteers with him and eight more arrived Monday.

Curtis Fowler, a layman representing the Tennessee convention, is with a feeding unit at Providence Church in Macedonia, a community near Moncks Corner. His group of 11 volunteers has served 2,000 people meals and may send 2,000 meals to the Santee/Holly Hill area. His group of volunteers is growing, receiving five or six Monday, eight more Thursday, and possibly six or eight more by Oct. 1, if needed.

Although these food service units, using food primarily supplied by the American Red Cross, are the convention's main way of helping feed the hungry, Connell shared that this is not the only way.

Eager to help the hungry children and adults he had seen while driving around the Charleston area, Connell called Wetterau Food Distributors, a company referred to him by the American Red Cross.

After only a brief request, Vet McCarty, president of the company, opened his inventory to the needy and his company donated 7,500 gallons of milk as well as fresh fruit, dry cereal,

and juice and delivered the supplies in two large trailer trucks.

General Board staff and volunteers are continuing to call churches and offer assistance where it may be needed, although telephone communication with some areas is difficult.

They also are coordinating clean-up crews through David Brien, director of missions and Jesse Stafford, Brotherhood specialist, Screven Association. As of Monday, these men began putting together teams of volunteers to help churches and locals who suffered damage by the hurricane.

Tracy Lee is on the staff of the South Carolina Baptist Convention.

Hugo's damage

(Continued from page 3)

hurricane, according to Southern Baptist missionary Dan O'Dell. Some areas of the island have reported destruction of 90 percent of the homes.

None of the 131 Southern Baptist foreign missionaries in the Caribbean were harmed, said Bill Damon, FMB associate director for Brazil and the Caribbean. Reports on home missionaries in the region are not yet complete, according to Southern Baptist Home Mission Board officials.

Letters to the editor

BAPTIST RECORD PAGE 5

Thursday, September 28, 1989

world, and some are acting on that conviction.

Gerard Howell, pastor
Bellevue Church
Owensboro, Ky.

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

The trust of children

Editor:

After (mistakenly) attending the movie "Parenthood" last week, I realized anew that we parents must be deadly serious in protecting what youth are seeing at the theatres and over television.

"Parenthood" had an audience of hundreds of children and youth as well as adults. "Parenthood" was outrageously pornographic as well as blasphemous; it beckoned children to be disrespectful/disobedient and to do their own thing, regardless.

Could anything be more damaging to the mental/emotional health of youth than this type movie that producers are turning out today? If we seek a generation of sex-slaves, anti-God, Christian-haters/persecutors, allowing them to see this type of movie or television and to listen to the abundance of Satanic music should surely accomplish it.

Had not we better wake up to the fact that being entrusted by God with children is the most important thing that can happen to anyone; and, should we fail to mold them into what God would have them to be, we may pay with our lives for our failure.

Mrs. Hallie Patton,
Jackson

Crusade in Forrest

Editor:

Below please find information concerning a recent Area Wide Crusade held in South Forrest County, with Evangelist Kelly Green of Mobile, Al.

One pastor said, "I've never seen this many souls saved at one time in my life." Another said, "This is the most exciting thing I have ever seen." Yet another said, "I never thought we could get that many young people here," as he helped me count the 300 plus teen-agers that attended the crusade on Youth Night.

The Spirit of God visited the Forrest County Agricultural High School Stadium as Kelly Green preached to crowds reaching as high as 850. There were 138 decisions registered with 82 of them being for salvation. In addition to these, there were over 200 who came on Wednesday evening to publicly commit to be soul-winners.

This crusade, called "The Starlight Crusade," is the second one held in South Forrest County, with the first being a year ago in the Dixie area. One of the most exciting points of these crusades is the unity among the churches. Eight Baptist and three Methodist churches have shown that in the unity of Christ the people of God can set their minds and hearts to reach the lost world for Jesus Christ.

As a pastor of one of these churches, Pineview Baptist Church, I can attest to the after effects of the crusade. I have baptized 17 and am making preparation for at least 5 more. With more follow-up to be done there will probably be many more. There is a spirit of revival in my church and in our area.

I cannot say enough about our evangelist, Kelly Green, and his team. The team that came in a month before the crusade to train 87 counselors, the three young men who spent the week working with the youth of the area, and the power of Kelly's God-anointed messages came together to present a perfect channel through which God could bless. To God be the glory, for

the things he has done!

Bobby Shurden
Crusade Coordinator
Hattiesburg

Power in gospel

Editor:

In the August 31 edition of the Baptist Record, the article by Terri Lackey appeared entitled "New members, converts must be reached at the altar, Edgemon says." The article was "why are so many 'being saved' without becoming followers of Jesus Christ?"

Events and problems have underlying causes. Unless the primary cause of inactive membership is identified, all cures will be ineffective.

For the Church Training leadership and countless others in SBC life today, the cause is methodological. It is believed that better methods of follow-up and indoctrination are vital in preventing a "saved" person from becoming an inactive member. However, the focus on methods in the article reduces Christianity to the sociological level of a cult.

The Gospel is the only power that can transform a rebellious sinner into an obedient child. (Rom. 1:16) Paul emphasizes that his message, and not his methods, is the cause that produces the effect of changed lives (I Cor. 1:18, 21). This cause and effect sequence holds true so long as the word of the cross is not rendered ineffective by a lack of simplicity, clarity, or purity in man's delivery.

The solution to inactive membership growth lies not in better methods but in a careful recovery and preaching of the Gospel that alone can produce the effects we are missing.

Don Pucik
Dumas

Anniversary in Berlin

Editor:

Berlin Baptist Church, an English-speaking congregation in West Berlin, Germany, will celebrate its 25th anniversary on Sunday, March 4, 1990. All friends and former members of the congregation are invited to share in the festivities.

We ask you to send us your memories and greetings in letters or pictures or videos.

We would be pleased to have you attend! We will do all we can to accommodate any able to travel to Berlin. God has blessed us over the years and continues to do so.

We are certain you would be enriched to see the changes and growth in our congregation. For more information, contact Neil Thompson/Berlin Baptist Church/f13a Rothenburgstr./1000 Berlin 41/West Germany.

Eleanor Witcher
25th Anniversary Committee
Berlin, West Germany

Biographical information

Editor:

I really enjoy getting the Baptist Record each week. It gives so much interesting information. I find out what is going on in the church.

I would like to make a suggestion. I would like to suggest that each week you include an article telling about a Baptist leader in the state. A type of biography of a Baptist leader in the state — "Who's who." Often I read

about someone and wonder who he or she is, what they have done in the past, where they grew up and received their education. Then, when we read about them, we can relate more to them. I really hope that you consider this request. One biographical article a week (issue).

Thanks again for a great paper.

Pauline Johnson
Tupelo

A good idea. — Editor

Role of women

Editor:

This letter is in reply to the letter of June 8 written by Robert S. Leigh on the role of women in the Church.

God created man and woman different and for different roles in life. I do not believe that truth can be questioned. I know that in reality that is being changed but not by God. God doesn't change and his Word doesn't change. "For I am the Lord, I change not; . . . Malachi 3:6. "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35.

Whether one is well educated or not has nothing to do with who God calls to be pastors. God calls who he pleases to call, and He does that according to his Word and not according to our opinion. I believe that the problem that we are having in the Southern Baptist Convention is that some people are trying to change the Word of God.

I quote from Mr. Leigh's letter, "If Paul's letter to young Timothy were re-written today I feel that the implied question would be: 'If a man or a woman desire the office of a bishop . . . and Paul's answer probably would be: 'A bishop then must be blameless, the spouse of one mate . . .'"

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16-17). God is not re-writing the Bible today, but many carnal Christians are trying to do that for him. We need to re-read Revelations 22:18-19 and learn what God has to say to those who change his Word.

You say, "Let us not become so strict in our interpretation of the Bible that we shut out what is reasonable, common sense, and good judgment." Sir, when did God ever ask for the opinion of man? You can believe it or reject it, but you can not change it. "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Albert Gore
Mantee

Seeds in Mali

Editor:

Imagine my surprise when I saw seeds — rich garden varieties and field seeds, rice, corn, rice, wheat, soybeans, and cowpeas — suited for this area furnished by Agricultural Missions Foundations located in my home state of Mississippi. There I was in Keneiba, Mali, West Africa, visiting Mike Krahwinkel, agricultural missionary and his wife, Pat. We traveled eight hours by train and 100 miles over land by four-wheel-drive vehicle from the capital city of Bamako.

During my three weeks' visit for evangelistic service I was seeing the physical and spiritual benefit of your contribution. The agriculture work is opening doors to more villages than the mission can hope to handle. It is a slow process, but at least 100 persons indicate interest to believe and learn more about Jesus.

The rainy season ended early last fall and started slowly this year. The people, as usual, are running out of food before the harvest season. They need your prayers along with your physical support.

Again, imagine my surprise, an adopted Kentuckian reared in Mississippi, to find that your seeds preceded me to this distant outpost of agriculture and missions. It's a small


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These Acteens are doing what a great number of them did for their week in Tupelo — hold babies. The children just wanted to be held.

Innovators “plant seeds” in Lee

By Tim Nicholas

Summer missionary Paul Lee drove into the parking lot of Ida Street Apartments in Tupelo and was approached by a group of children. “Are you Vacation Bible School?” he was asked.

“I’m with it,” he answered. “But it won’t start for three more hours,” he said, suggesting the children come back then.

“No, we don’t want to miss it,” they said, not budging.

What those kids and hundreds more in Tupelo didn’t want to miss this summer was a week of Bible schools and Bible clubs that placed 145 teenage girls all over the city in primarily low income areas for ministry to both black and white children.

The girls, involved in Acteens organizations from around the state, were called Innovators, so named by state Acteens consultant Jan Cossitt to “innovate new ideas in ministry.”

The girls were invited to the ministry by Tim Welford, then director of multi-family housing ministries for Lee Association, now Christian social ministries director for Baptists in Columbus, Ga.

“The whole purpose was, yes, do the Backyard Bible Clubs, but why not take it a step further?” said Welford.

“Churches say we don’t have any prospects — They’ll have some now. Let’s find out who those kids are that don’t go to church, work up prospect files, and give them to the churches.”

Welford said that there are 25,000 people in Lee County who don’t go to churches. Primarily, he said, they live in apartment complexes. “For whatever reason, we forget they’re there,” he said.

The project will help in starting the black Baptist congregation that is being sponsored by Calvary Church and the established churches, also. “A lot of the black kids do go to church,” he said. “It’s the white kids that have never heard of Jesus Christ.”

A Tupelo layman paid for six months rent at the Ida Apartments as a home base for church growth. The general plan was to start with Backyard Bible Club, then Big A Club, then a youth outreach Bible Study, then adult outreach Bible study, keeping it going with regular Sunday School literature, repeating the Bible study with new people. “Then,” said Welford, “We were looking to have an age graded Sunday School, then rent space at a local school (for services.)”

But at Ida Street, “It hasn’t happened gradually,” said Welford. There

were 60 kids in the Bible club — too many, actually, for one-on-one teaching. The teens showed up already wanting to participate. “Adults are saying already ‘can we have a Bible study?’ They’re seeing changes in their kids. We can’t wait six months.”

One of the fathers of kids at Ida Apartments told the Innovators, “This is the best thing that’s happened around here. They (the kids) need it. We need it, too, but nobody would probably come.”

Girls who worked at half a dozen other sites have provided the association with lists of prospects to be given area churches. And the girls themselves said they feel changed. Jada Neal of Mantee whose group worked in an all black neighborhood, said, “It helped us not be so prejudiced. Most of us had never picked up a black kid.” Anita Harrington, also of Mantee, said they gave the kids Bibles on Wednesday. “They brought them back on Thursday. They were so proud.”

Jennifer Hussey of First Church, Corinth, said “We planted a seed in the children that’ll grow.”

Calvary is currently searching for a black pastor for its mission.



Children cast an eye on a puppet show at Ida Street Apartments. The puppets were manipulated by Acteens from Abbeville.



A group receives first Bible study as new Christians. These children made professions of faith during a Backyard Bible Club led by Acteen Innovators in Tupelo.

Jitney will aid scholarship fund

Mississippi College’s scholarship fund will be aided on Sept. 30 in proportion to the amount of groceries bought at two Clinton Jitney Jungle stores — the one at Clinton Plaza and the one in Northside Square Shopping Center.

The stores are donating 10 percent of their income from sales for that day to a special scholarship fund at MC. Persons who buy \$50 worth of groceries will receive a free ticket to the MC-Jacksonville State football game for that evening.

Rory Lee, vice president for institutional advancement, said a similar promotion two years ago raised \$10,000 for the scholarship fund.

6,900 congregations took part in Las Vegas SBC

NASHVILLE (BP) — Some 6,900 congregations — less than 20 percent of the churches affiliated with the Southern Baptist Convention — participated in the 1989 annual meeting in Las Vegas, Nev.

“The largest number of those churches sent one or two messengers, usually the pastor or the pastor and his wife,” said Lee Porter of Nashville, SBC registration secretary, who noted total registration for the Las Vegas meeting was 20,411.

According to an analysis of messenger registration, Porter said 263 churches sent the full complement of 10 messengers and an additional 190 had either eight or nine messengers.

“Messengers from 453 churches made up one of every five messengers, or 20 percent of the convention,” he said, adding the 453 churches represent 1.2 percent of the 37,500 congregations affiliated with the SBC.

The constitution and bylaws of the convention specify each “cooperating” church is entitled to one messenger. Additional messengers, up to the maximum of 10, are gained either for each additional 250 members or \$250 contributed to the work of the convention during the preceding year.

Porter said messengers from six state conventions made up 50 percent of the messengers: from 12 made up 77 percent; and from 20, 93.65 percent.

There are 37 state conventions and three fellowships affiliated with the 14.8-million-member denomination.

Texas had the most messengers — 2,646, or 12.96 percent of the registration.

Mississippi had the 10th highest number of messengers with 836, or 4.10 percent of the total.

McGinnis resigns after visa problems

CHATTANOOGA, Tenn. (BP) — Mike McGinnis, whose letter questioning a fellow missionary’s beliefs set off a denominational flap last year, has resigned as a Southern Baptist missionary.

The resignations of McGinnis, 37, and his wife, Sondra, both of Birmingham, Ala., will take effect Sept. 30, according to Southern Baptist Foreign Mission Board officials.

The couple were appointed in 1987 and assigned to Venezuela, where he was to have worked as a church starter. But they were unable to obtain work visas from the Venezuelan government after finishing a year of Spanish language training in Costa Rica.

The McGinnises were offered the option of transferring to any of four other countries by the Foreign Mis-

sion Board. They declined, citing a specific call from God to work in Venezuela.

From their current home in Chattanooga, Tenn., the couple plan to travel and train Christian leaders in Venezuela and possibly other South American countries with Ambassadors for Christ International, a non-denominational agency based in Atlanta. A spokesperson for the agency confirmed McGinnis likely will be joining a team of 15 American missionaries who conduct leadership training seminars for overseas Christians.

McGinnis drew attention last year when he wrote a letter to a friend in Tennessee expressing concern about the theological beliefs of another Southern Baptist missionary in the

language school, later identified as Michael Willett. Willett also was assigned to Venezuela.

The letter came to the attention of Foreign Mission Board officials, who later met with both missionaries. Willett eventually was asked to resign by board officials because of what they termed “doctrinal ambiguity,” or lack of clarity, particularly regarding the miracles of Christ.

Willett resigned, but later rescinded his action. He was dismissed July 21, 1988, by vote of the Foreign Mission Board’s trustees, who affirmed a staff recommendation for the dismissal.

Willett now is an adjunct professor of New Testament at St. Paul School of Theology, a United Methodist school in Kansas City, Mo.

CP receipts up for year, but show August decrease

NASHVILLE (BP) — Eleven months into its fiscal year, the Southern Baptist Convention’s unified budget has received \$125,855,794, reported Harold C. Bennett, president and treasurer of the SBC Executive Committee.

The Cooperative Program’s year-to-date total represents a \$2,478,005 — or 2.01 percent — increase over the total for the first 11 months of 1987-88, Ben-

nett said. That compares to a U.S. inflation rate of 5.0 percent.

“Regretfully, the national Cooperative Program received only \$10,632,761 in August,” he noted. “That amount was \$829,472 — or 7.24 percent — less than receipts for August 1988.”

“If our September receipts are equal to the amount we received in September 1988, we would exceed total receipts for last year by \$2,478,005, or 1.84 percent.”



Faces and places

by Anne Washburn McWilliams



"Money is not everything"

French trappers called an Indian tribe the Coeur d'Alene, or "sharp-pointed heart," for their sharp business insight. Today the town, Coeur d'Alene, is called "city with a heart." It's in the Idaho panhandle, 40 miles east of Spokane, Wash., alongside a lake with the same name as the town.

One Coeur d'Alene resident, Duane Hagadone, with a partner, Jerry Jaeger, and a fortune made in newspaper publishing and real estate, built a 60 million dollar hotel complex there. In 1986, they opened The Coeur d'Alene, A Resort on the Lake.

The hotel's steeply pitched copper roof and its copper turrets give it an alpine air so that it blends well with its mountainous setting; it's something like an 18-story chalet.

The \$90,000 worth of carpet was imported from Scotland; 17,000 red geraniums this summer adorned the walkways and windowboxes and the "world's longest floating boardwalk." The guest rooms were planned to be "homely" with doorbells, comforters on the beds, sunken living rooms, and French doors that open onto lanais that overlook the lake. Sometimes music drifts upward from a stage floating on the water. Earlier this year, W. D. and I had the good fortune to be guests in one of the rooms. Maybe next year, on September 25, we can go back and repeat our wedding vows on our 35th anniversary, in the new glass wedding chapel they're building.

I doubt if we'll ever get to see the penthouse suite, though. It must be for the millionaires. I read that it was a private glass-bottomed swimming pool, a jacuzzi suspended 18 stories above the ground, and a Habitat room where guests can control the environment by computer, and can choose from tropical sunshine to rainstorm to

cooling seabreezes.

They are not paying me to advertise, but a second resort is under construction, adjoining the first one. It will have "an 18-hole championship golf course," the brochures say, with the "world's first floating green, which can be positioned in eight different locations." Golfers will hit balls across water to the 14th hole, and then ride a ferry 130 yards to the island to putt out. (Floating balls will be available).

Money can't buy everything, but if those builders think of anything more fantastic, they probably will add it.

In Coeur d'Alene, we met Frank and Julie Martoccio of Des Plaines, Illinois (in the Chicago area). They and their son, John, are attorneys-at-law. Their daughter, Gina, a professional harpist, is at present in Laos, where her husband is an economist for the Federal Reserve on assignment with the International Banking System. Besides being a lawyer, Julie writes a legal-personal problem column, "Women and children first." Also, she said, she has written plays, short stories, and articles for women's magazines.

One intriguing note about the Martoccios: It was Frank who provided the building for the first McDonald's Restaurant. Julie shared the story: "When my husband put up a sign on a vacant piece of his property, he was destined to achieve a 'certain' kind of fame, appearances on TV, interviews on radio, and newspaper publicity, including the front page of USA News. The sign read, 'Will build to suit' and the person who responded was Ray Kroc. Thus the first McDonald's was built by Frank Martoccio. He later sold the building to McDonald's in 1983."

With Frank's permission, I read two

letters he had saved, from Kroc. One was an invitation to the opening of a new restaurant in 1969. The other, dated Oct. 18, 1956, was a request that Frank help him support his statement that he paid his bills. He wanted a "testimonial letter regarding McDonald's," and said, "In many areas we have difficulty in convincing a landlord of our potential."

In the beginning, the Martoccios had a chance to become a part of Kroc's business venture, but did not choose to do so. Perhaps if they had, they'd have been richer than they'd ever dreamed. However, he remarked to me that they don't regret their decision; they count their blessings, and realize life also has other values. "Money isn't everything," he said.

As for valuable intangibles, I don't have to list them. You know what they are, perhaps better than I. And the natural world contains beauty no amount of money could buy. Yet God charges us nothing for it. Have you ever paid to watch a sunset or to walk in the moonlight or to sniff the odor of earth after a rain?

In Idaho, crystal lakes are full of trout and chinook salmon; a blue sky is backdrop for the osprey and bald eagle; mountains are forested with tall green trees. Without those as the setting, the gem of a resort at Coeur d'Alene would have had little reason for being.

Perhaps the "partial answer for the unrestrained natural beauty God has placed all about us," points out Bo Baker in *The Lift of Love*, is to show us that (in the midst of a world of harshness, divisiveness, and sadness), there is divine purpose, plan, and design. The beauty reminds us that "he has provided the alternative to futility..."

Money is not everything.

Tichenor trust will benefit BMC

Thomas and Dolly Tichenor of Ohio have established a trust agreement with the Mississippi Baptist Foundation that will benefit Blue Mountain College.

Longtime pastor of churches in



Thomas and Dolly Tichenor

Auburn musicians will sing at MC

Claude and Sylvia Gossett, members of the music faculty at Auburn University, will be presented in special recital at Mississippi College, Oct. 3, at 8:15 p.m., in Aven Auditorium on campus. No admission will be charged.

Kentucky, Tennessee, and Ohio, Tichenor never worked in Mississippi, but sent his daughter, Shirley, to Blue Mountain College.

While serving as pastor of Seventh Street Church, Memphis, the Tichenor family got to know others whose daughters went to Blue Mountain — R.G. Lee's daughter, Ralph Moore's daughter (he was director of Memphis city missions), and Trinity pastor Otto Sutton's daughter.

During her second year, her father offered her a chance to transfer to Baylor. Shirley refused.

Now pastor emeritus of First Church of Mt. Healthy and living in West Chester, Ohio, the Tichenors have remembered Blue Mountain. In July they established the trust at a total of \$25,000. On their deaths interest from the trust will go to Blue Mountain College for Christian higher education.

Youth suicide awareness meet set

A youth suicide awareness and prevention seminar will take place Oct. 16 at the Holiday Inn Downtown, Jackson. Printed materials promoting the meeting note that 500,000 people between the ages of 15 and 24 have attempted suicide each year since 1984. More than 5,000 of those succeed annually.

Speakers for the seminar include Richard E. Nelson and James D. Hightower Jr. Nelson is associate professor in the department of counseling psychology at the University of Kansas. He has been involved in a suicide prevention and education program in Kansas. Hightower is a certified professional counselor in Tennessee and a consultant in pastoral care for the Baptist Sunday School Board.

Topics in the seminar include "The Four Components of Suicide Prevention," "Warning Signs," "How to Assess Risk," "Crisis Team Building: Proaction and Reaction," and "Ministering to Depressed/Suicidal Individuals and Their Families."

The program begins at 9 a.m. Cost is \$35. A free night session is set from 6:30-7:30 on the Mississippi College campus with Nelson leading a discussion on "What Parents Should Know About Teen Suicide."

Sponsors are Mississippi College's Division of Continuing Education and the Church Administration/Pastoral Ministries Department of the Mississippi Baptist Convention Board.

For details or a registration form contact MC at 925-3301.

Devotional

The coming of the Lord

By R. B. Moore

The coming of the Lord happened in the past, is happening in the present, and will happen in the future. Let scripture prove the point. I Corinthians 15:3-4 (KJV) reads in part, "... Christ died for our sins ... he was buried ... he was raised ..."



Moore

Notice the past tense. Also, read the words of Jesus in Matthew 28:20 (KJV), "... I am with you always ..." Note the present tense. Again the words of Jesus in John 14:3 (KJV), "... I will come again ...". Notice the future tense. Christ invaded time, Christ invades time, and Christ will invade time.

During World War II, a Scottish minister named McDonald was in a Nazi prison camp. A friend in the camp was secretly listening to the news broadcast by radio from Great Britain. Announcing the Allies' invasion of Normandy, the announcer whispered in Gaelic three words, "They have come."

When McDonald heard the words, he galloped to the barracks, shouted in Gaelic to his Scottish friends, "They have come!" The weak jumped and shouted. Rugged men wept and hugged each other. Men leapt upon tables, dancing and singing. Some rolled on the floor in fits of elation.

The jubilant prisoners understood. "They have come — the Allies have arrived! 'They have come — the allies are coming! 'They have come — the Allies will come for us! Believers, do you see the parallel? 'The coming of the Lord' — God arrived in Jesus! 'The coming of the Lord' — God comes to us now! 'The coming of the Lord' — God will come for us one day!

"... Amen. Even so, come, Lord Jesus" (Revelation 22:20, KJV).

Moore is pastor, Improve, Columbia.

Crestwood Center dedicates new Clinic for Christ

Crestwood Baptist Center in Jackson, dedicated its new ministry, Crestwood Clinic for Christ, on Sept. 23.

The center, operating at 1611 Bailey Ave., began serving people in August. Christian physicians, through their work at Crestwood center, saw a need and formed an independent, non-profit corporation to provide certain dental and medical care.

This health care will be provided at no cost to persons referred to the clinic by the same group of churches and agencies making referrals to Crestwood Baptist Center. These referrals come from the 74 Baptist churches in the Hinds-Madison Association and by 30 agencies in the area.

The center, operating for 12 years, has helped more than 62,000 people with food and clothing needs in that

time. Additionally, it helps people through literacy and tutoring classes, sewing classes, and Vacation Bible School.

Program participants for the dedication program included J.W. Brister, executive director, Hinds-Madison Association, which operates the center; John Ed Snell, Utica, associational moderator; Bill Fuller, pastor of Woodland Hills Church, Jackson; Cliff Shipp, pastor of Highland Church, Jackson; Luther Tucker, Crestwood Center Manager; Cecil Knox, William L. Boteler, Paul D. Vanlandingham, and Joseph Sutton, representing the community; and Charles E. Myers, retired pastor of Alta Woods Church, Jackson. Ray Martin, chairman of the Crestwood advisory committee and Luther Tucker were co-chairmen of the day's events.

Spanish Baptists name leader, create two boards

LERIDA, Spain (BP) — Spanish Baptists have elected their first full-time general secretary and established boards for missions and stewardship.

The moves were approved by the Baptist Union of Spain during its annual meeting Sept. 1-3. Spanish Baptist leaders and Southern Baptist missionaries working in Spain called the actions important milestones in the 7,000-member union's development.

The general secretary post and two boards are the first part of a three-phase plan taking the union through the year 2000. Two other parts, dealing with 1992 and beyond, will be voted on later. The year 1992 is a strategic one in Spain: Barcelona will play host to the Summer Olympics, Seville will be the site of a world's fair and Madrid will hold a cultural fair.

Manuel Sarrias, the new general secretary, has been volunteer union secretary since 1982. A layman, he will

step down from an administrative post with a gas company. Sarrias, 41, is a member of First Baptist Church of Valencia. He also has been an administrator and teacher at a lay leadership school operated by North Levante Baptist Association.

"Missions and evangelism continue to occupy the most important part of our budget, and with that we've said it all," Sarrias said.

Southern Baptist missionary Dennis Hale was elected director of a new board, called the Ministry of Evangelism and Missions, which will focus on strengthening churches and encouraging evangelism on the local church level.

Hale, who has worked in Spain more than 25 years, will continue his work as church starter in Oviedo, northern Spain, in addition to the new assignment.

He will work with representatives from eight regional church associations.

Revival dates

Cranfield (Adams): Oct. 1-6; services, 10 a.m. and 7 p.m.; Barry Wilkinson, Morgan Chapel, Sturgis, evangelist; Butch Hosea, Immanuel, Natchez, music; John L. Jones, pastor.

Highland, Pass Christian: Oct. 1-4; Sunday, 11 a.m.; Sun-Wed., 7 p.m.; Chuck Kelley, associate professor of evangelism, New Orleans Seminary, evangelist; Johnny Parrack, Oakland, Corinth, music; Ronald Meeks, pastor.

Deerbrook, Brooksville: Oct. 1-3; services, 7:30 each night; Bill Lemonds, pastor, New Bethel, Bigbee Valley, evangelist; Mrs. Mildred King, Kenny King, song leader; Homer Ramage, pastor.

First, Magnolia: Oct. 1-4; Ferris Jordan, New Orleans, evangelist; Chris Wales, First, Magnolia, music; Sunday, 11 a.m. and 7 p.m.; weekdays, 7 p.m.

Byram (Hinds-Madison) Terry Road: Oct. 1-4; Sunday services, 7 p.m.; Mon-Wed., 10:30 a.m. and 7 p.m.; Gerald Harris, pastor; Colonial

Heights, Jackson, and Fred Wolfe, Cottage Hills, Mobile, evangelists; Marcus Marler, music; James D. Whittington, pastor.

Parkhill, Jackson: Oct. 1-4; Bobby Williamson, pastor, Park Place, Pearl, preaching; Jimmy Bailey, Jackson, music; Sunday, 11 a.m. and 7 p.m.; 7 nightly Mon-Wed.; Barry Swartz, pastor.

Wildwood, Tupelo: Oct. 2-6; Danny Sparks, Thrasher Church, Booneville, evangelist; Mitch Robbins, Wildwood, Tupelo, music; 7 p.m.; Don Sparks, pastor.

Tate Street, Corinth: Oct. 1-5; Bill Britt, evangelist from Jena, La., preaching; Mike Harland, minister of music, Crossgates, Brandon, music; Tommy N. Snyder, pastor; John McDonough, minister of music.

Westview, Jackson: Oct. 1-6; Sunday, 11 a.m. and 7 p.m.; Mon-Fri., 7 p.m.; Kermit McGregor, director of public relations, The Baptist Children's Village, evangelist; Curtis Carter, Mountain Creek, Raymond, music; Clyde Pullen, pastor.

GA Overnights at Camp Garaywa set for October

GAs (grades 1-6) and their grandmothers are invited to a fun missions venture on Oct. 6-7 at Camp Garaywa, Clinton.

GAs and their mothers have a choice of Nov. 3-4 or Nov. 10-11 for an overnight of missions activities and special speakers.

All three events will begin with registration from 4 p.m. to 6 p.m. on Friday. Supper will be served at 6. Cost of the overnight is \$20 per person, which includes three meals, lodging, and insurance.

For a registration form or more information, please contact the WMU office, 968-3800.

Hal B. Lee, missionary's father, dies in Pascagoula

Hal Burnham Lee, Pascagoula, 84, died Sept. 3, at Singing River Hospital. Lee, native of Ludlow, had been a resident of Jackson County since 1941.

He was a graduate of Mississippi College where he is entered in the Sports Hall of Fame and is also a member of the Mississippi Sports Hall of Fame. He was a professional athlete and played with the Boston Braves during his career.

He was a member of First Baptist Church of Pascagoula, where he served as an inactive deacon.

Lee was retired from Ingalls Shipbuilding and had served on the Moss Point Public School Board and was active in Little League softball teams.

Survivors include his wife, Mrs. Gertrude Lee, Pascagoula; a daughter, Mrs. Bari Lee Reaves, Birmingham, Ala.; two sons, Peter Benson Lee, Pascagoula, and Hal Lee, Southern Baptist missionary, Paris, France; a sister; six grandchildren; and five great-grandchildren.

Funeral service was held Sept. 6, in the funeral home chapel, Dennis Johnsey and Clark McMurray officiating.

Mrs. Davis to lead prayer retreat

Lucille Davis of Bellevue Church, Memphis, will be conference speaker for the retreat of Oct. 6 and 7, at Dorrah Lake Baptist Assembly in Bellefontaine. Activities will begin with dinner at 7 p.m. Friday and conclude at 2 p.m. Saturday. The theme of the conference is "Learning To Pray For Results."

Mrs. Davis has taught one of the largest Sunday School classes at Bellevue Church for 12 years. Present membership is 150 ranging in age from 17 to 70. She is the widow of J. Paul Davis and has three children and three grandchildren.

Anyone interested in attending this retreat should call Shelby Brewer, (601) 323-8223, or Pat Reynolds, (601) 324-0024 for details on cost and lodging. Registration will close Oct. 4.

Pineview will dedicate building

Pineview Church, Clinton, will dedicate its first permanent building Oct. 1, from 2-4 p.m. The building includes a sanctuary which will seat 224, plus office and Sunday School rooms.

Pineview was organized in January, 1987 and began meeting in Cell Block Number One in Olde Towne Clinton. The church moved to its permanent location in November 1987 and began conducting services in three mobile chapels. One chapel was furnished by the Mississippi Baptist Convention and two by the Hinds-Madison Baptist Association. Help was also received from Midway Baptist Church of Jackson.

Pineview is located on a seven-acre tract in Clinton. Six acres were provided by the Cooperative Missions Department of the Mississippi Baptist Convention and the church holds an option on three additional acres. The church has more than doubled in membership since its organization. The pastor is Benton Preston.

Ridgeway marks 25th anniversary

Ridgeway Church, Warren County, celebrated its 25th anniversary on Sunday, Aug. 27. J. B. Gray, former pastor of Ridgeway, delivered the morning message.

For homecoming service and dinner on the ground, 115 were in attendance, according to Michael Hunt, pastor.



Gray

Homecomings

Cranfield (Adams): Oct. 1; Sunday School, 9:45; preaching, 11 a.m.; Barry Wilkinson, Sturgis, guest speaker; dinner in fellowship hall; afternoon singing, Pearl Quartet, Pearl; no night service; John L. Jones, pastor.

Moselle Memorial (Jones): Oct. 1; 11 a.m.; Jack Merritt, Shreveport, La., guest speaker; covered dish in fellowship hall at noon; afternoon singing, "Visions" of Jones County, guest singers; no night service; Michael Street, pastor.

Southern Hills, Jackson: Oct. 1; 11 a.m.; Clifton Perkins, Clinton, guest speaker; covered dish in fellowship hall, noon; no night service; Tim Pierce, Jackson, guest singer; John H. Cockrell, pastor.

Madison to mark centennial

First Church, Madison: will celebrate its 100th anniversary, Nov. 5, at 10:15 a.m. Guest speakers will be former pastors. Covered dish served at noon. Other activities will include special music and a reception. James Richardson is pastor.

Strack Crusade at Booneville reports 164 professions of faith

The Northeast Mississippi Jay Strack Crusade was held Aug. 20-25, at the Booneville City Park. There were 24 participating churches and the average attendance was 2,400. According to the crusade director, Bill Duncan, pastor of First Church, Booneville, there were 164 first time professions of faith and 180 rededications.

The crusade was a year in the planning and preparation. A group of pastors went to Memphis and invited Strack. In the winter a representative came to Booneville and saw such interest that an extra crusade was scheduled for August.

In April a crusade banquet was held at the Northeast Community College and with an attendance of around 400 persons, \$21,000 was either given or

Antioch (Neshoba): Oct. 1; Sunday School, 9:45 a.m.; worship service, 11 a.m.; Howard Catledge, former interim pastor, morning message; dinner on the grounds following morning service; followed by the Disciples Quartet and David Wilkinson, former pastor, message; offering for the cemetery will be taken in the afternoon; Wesley Enfinger, pastor.

Harvey, Crim will lead January Bible study preview

James E. Harvey, Bible teacher and consultant at the Baptist Sunday School Board, will lead Mississippi pastors in a January Bible Study Preview Clinic, Oct. 10. A separate study is planned at the same time for those teaching the youth.

The clinic will be from 9:30 a.m. to 3 p.m. and take place at Mississippi College in the Hall of Fame room in the B.C. Rogers Center.

The preview is designed for those who plan to teach the January Bible Study in their local churches.

pledged toward the budget for the crusade of \$31,000. The entire budget was raised prior to crusade opening night.

The preparation included monthly prayer rallies, women's prayer brunches, an evangelistic rally featuring John Bisagno of Houston, Texas, and more than 5,000 door to door invitations in Prentiss County.

It was necessary to rent 3,000 chairs from Memphis and place them on the city baseball field. Parking was in four areas and shuttle buses, trains, vans, and golf carts for the handicapped were used.

There were more than 200 trained counselors that were available to help the seekers who came each night.

The choir was directed by Jack Price with a 200-voice choir.



Harvey



Crim

The adult book is "II Corinthians: Commissioned to Serve," written by Lynn Jones.

Harvey is a pastor/staff section growth consultant for the Sunday School Board. His major area of responsibility is promotion and interpretation of January Bible Study and the outreach communication plan for churches.

The youth study preview will be led by David Crim, a pastor in Cheyenne, Wyo. Crim wrote the youth book, "Luke's Gospel: A Model for Ministry."

Lunch will be complimentary and preregistration is not required. Baptist Book Store will be present.

The clinic is sponsored by the MBCB Sunday School Department.

Mississippi Baptist activities

- Oct. 5 New Staff Orientation and Associational Staff Meeting; Baptist Building; 9:30 a.m.-4 p.m. (MBCB & PD)
- Oct. 6-7 GA Grandmother/Granddaughter Overnight; Camp Garaywa; 4 p.m., 6th-12:30 p.m., 7th (WMU)

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Letters From Carey

No. 9-89

BY JIM EDWARDS
Interim President

"And the bow shall be in the cloud; and I shall look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." Genesis 9:16

The Promise Of Our Faculty at William Carey

Many people believe that the promise of William Carey's ministry as a missionary was fulfilled through his success as an educator. The two letters from our college this week reflect how important it is to "meet people where they are" regardless of whether you are teaching and leading them to have faith in Jesus Christ and to understand the Bible or helping them learn how to communicate through English themes and term projects. In fact, the schools and college established in India by Carey were often his most important strategies for breaking down cultural barriers to save the lost in that country. I hope the zest and zeal for nurturing Christians to learn that characterize the teaching activities of Iris Easterling and Dorman Laird come through their letters to you. It is there in the classroom. Just ask our students who sign up for courses taught by Iris and Dorman. They will tell you — we have many missionaries for Christ in the classroom at William Carey College.

"CAREY'S CARING COMMUNITY"

I recall my first association with William Carey College with a smile of remembrance and joy. My husband, our two young daughters and I regularly came to Wilkes Dining Hall following church for Sunday lunch. As we stood in the long line — Carey was one of the most popular spots for the after-church crowd in those days — we visited with old friends and made new ones. It was a happy time, a family time, a time shared with those I loved.

My next recollection is of very different circumstances: on Monday night following my husband's funeral the preceding Thursday, I began a graduate program at Carey. As Dr. Hugh Dickens — who knew my situation — walked to the lectern to begin class, he gently touched my shoulder as he walked past. In that brief gesture he conveyed the support, understanding, and concern that characterized my experience at Carey during the following months.

There were times during that period when the grief and responsibilities of studies, household, and single parenting young children were almost overwhelming. But because of the agape love shared by those at Carey, in particular Dr. J. V. McCrory, Mrs. Grace Smith, and Mrs. Frances Smith, I was able to complete my degree program.

While working toward my degree, I worked in the Upward Bound program which was designed to aid students from disadvantaged backgrounds. One student I worked with remains vividly in my mind: a young man from Stone County who came from an illiterate home, no member of which had ever finished high school. Something in that young man cried out for a richer, fuller life; a life that could be made possible by knowing the ideas and culture that had produced him, a life made better by his being able to express his thoughts and feelings on paper, a life that would not have to be spent as a day-laborer at the saw mill.

We worked diligently for days, weeks, months. When the semester ended shortly before Christmas, he gave me a present, an ornament for my Christmas tree. For more than a decade, each year at Christmas tide, I hang that glass ball on the tree, and recall that special person whose desire to be "something more" touched my life.

As time passed, my life took several different turns, further graduate studies, teaching at USM, marriage, and a move to New Orleans.

In 1983 I returned to Hattiesburg, widowed for the second time. For the next five years I held a number of interesting positions: stock broker, adjunct professor at Tulane University, Instructor in the English Language Institute at the University of Southern Mississippi — as well as being involved in a great deal of positive volunteer work.

Yet, nothing seemed exactly right; I had not found the place to exercise whatever talents I had been given. Then in the fall of 1988 Dr. James Simmons gave me the opportunity to join the faculty at Carey in the Department of Language and Literature. That seemed right; it was as if I were coming home.

What is it about teaching in a Christian college that provides me with a sense of fulfillment that had been missing from my life for several years? In a word, it was, and is, community. Carey is, for me, a community in the best sense; it calls out the best in me for it deserves the best, whether in explaining the multiple themes found in the *Odyssey* or in relating to faculty and students alike, attempting to follow Christ's example: a life style characterized by openness, a tolerance and acceptance of every individual exactly as he or she was at that particular time in his or her life.

The faculty of Carey has the common commitment to give our best to foster the development of the total personality, the body, the mind, and the soul. The opportunity to foster this total development of the individual comes from the Christian freedom to nurture holistic growth; the support necessary for this quest come from the sense of community we have at Carey.

In a recent sermon at University Baptist Church, Dr. Bennie Crockett, chair of the Department of Religion at Carey said,

As Christians we come to God in the manner that Jesus exemplified, namely, learning the art of living in a dynamic relationship with our peers. This relational living is not only tolerant, but also open, without stereotypical judgments, to others with their problems and weaknesses.

Coming home to Carey has, for me, meant finding a place where, in a community that recognizes the presence of Christ's continual caring, I can use whatever talents I have in sharing that care, both professionally and personally, with students and faculty alike.

Iris Easterling is Assistant Professor of English and Director of Community Relations at William Carey College. She holds the M.Ed. from William Carey College and has completed additional studies at the Louisiana State University.

"WILLIAM CAREY — A ROLE MODEL FOR CHRISTIAN EDUCATORS"

In January, 1958, I made one of the most important decisions of my life. I transferred to William Carey College. From the very first day on campus I was impressed with an aspect of student life at Carey which has characterized this college through the years. There was an outpouring of greetings among the students, the staff, the faculty, and everyone associated with the college which let me know I was welcome here. I sensed I was accepted. Especially the president of the college made me feel at home.

During my three and one-half years as a student at William Carey College my decision to come here proved to be the right one. Many major choices of my life were made here. My commitment to follow Jesus as Lord was made here. I met Henrietta, my wife, who was also a student at Carey. At Carey I received an excellent education which prepared me for seminary and started me in my life's vocation.

I did not know about William Carey the missionary until I enrolled in the college that bears his name. Since I became aware of this great man, William Carey has been my "hero of the faith." As a student I was challenged by his motto "expect great things from God; attempt great things for God." I aspired to new heights and set my goal on achieving a doctor's degree in seminary. I started really studying for the first time in my life during my sophomore year at Carey College. The more I learned about William Carey the missionary the more he became my model.

After my seminary requirements for the Doctor of Theology were met, I wrote to President Noonkester to inquire whether there was a job opening at William Carey College. I expressed my belief that because of some bold decisions made by the college, including the admission of Blacks, Carey had seized the leadership role among Baptist Colleges in the Deep South. I wanted to be associated with it.

Since June of 1968, I have been employed at William Carey College. First, I was Director of Religious Activities, then Dean of Student Affairs, and now, since 1976, I am a member of the faculty. As I have expressed many times to different people I am grateful to William Carey College for many reasons, one of which is the opportunity to pursue and exercise the vocation to which I feel called. Further, I have always been and remain especially grateful to Mississippi Baptists for their very generous support which makes it possible for me to teach here.

The man William Carey has been my model as a teacher as well as a student. William Carey was a missionary whose ministry was based on education. By establishing boarding schools for young men, originating alphabets, grammars, and dictionaries, and by publishing much of the sacred literature of India for masses, William Carey sought to lift the lives of all Indian people through education. By teaching them to read and by his publishing, William Carey actually made it possible for many in India to read their own sacred scriptures for the first time. In this he demonstrated his love for them as people and earned the privilege of sharing his faith in God who loves. It took seven years to win a convert, but when converts were made they were firm.

We remember William Carey as a missionary, but he was also an educator and education was the basis of his missionary method. William Carey arrived in India in 1794, and 200 years later the people of that land remain a nation who remembers him and are grateful for him. Occasionally educators from India visit William Carey College. A few years ago a professor of the Bengali language literature visited the campus. He was quoted in the local newspaper as saying, "the college impressed me greatly. It would be a wonderful opportunity to teach there because I have much love for that great man, William Carey." Also, this past Spring another visitor from India talked with me about the great contributions of William Carey to India. After the conversation he started to leave. He turned back toward me and emotionally he said, "I like to talk about William Carey; he is like a god to us."

As a missionary William Carey did not merely attempt to transplant British culture in India. He sought to work his Gospel into the very fabric of India's own culture that it might have lasting results among them. By translating the Bible into 26 languages Carey introduced into India the doctrines and ethics of the Christian faith. In his preaching Carey expounded and expounded the Scriptures.

Other aspects of William Carey's missionary method included social reforms. He was directly responsible for the abolition of widow-burning and the sacrifice of infants. He had been opposed to slavery in England and when he arrived in India he carried with him the conviction that the Gospel mandates the involvement of Christians in correcting social evils.

William Carey loved people and applied his mission work to the whole person. He sought to address physical as well as spiritual aspects of life. He educated as he ministered. This holistic approach is a model for Christian educators. These are some of the reasons why William Carey is a model for me.

Dr. Dorman Laird is Professor of Religion at William Carey College. He holds the Th.D. from New Orleans Baptist Theological Seminary.

P.S. Next week, the promise of prayer by David Grant.

MESSAGE TO CHURCH MEMBERS:

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God's kingdom will triumph over earthly kingdoms

By Billy R. Williams
Daniel 2:31-36, 39-44

While there is much controversy concerning Nebuchadnezzar's dream and its interpretation (verses 30-44), one incontrovertible truth revealed is that God's kingdom ultimately will triumph over every earthly kingdom and will endure forever. Daniel demonstrated the power of God by recounting to the Babylonian king his dream. According to Daniel, Nebuchadnezzar had envisioned a colossal statue of a man which invoked both awe and fear.

The various parts of the body were composed of different metals which descended in value and strength from the head to the feet. The head was made of gold. The breast and the arms were of silver. The belly and thighs of the colossus were of bronze. The fourth part of the body was the legs made of iron and the feet which were of iron mixed with broken pieces of pottery ("clay," verse 31). Then a mysterious stone, not made of human hands, appeared and struck the statue at its weakest point the feet (verse 34). The whole structure disintegrated into fragments as small as chafe, and was

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blown away by the wind. However, the stone continued to grow until it dominated the whole scene (verse 35).

Daniel, having given the details of the dream proceeded to interpret the dream for Nebuchadnezzar (verse 36-45). He shared that the various parts of the body referred to four earthly kingdoms. The head of gold represented Nebuchadnezzar and his kingdom (verse 39). The other parts of the body were representative of three succeeding kingdoms (verses 39-42). During the days of the fourth kingdom God would set up His own kingdom which would never be destroyed. This was symbolized by the stone which destroyed the statue.

The controversy related to Nebuchadnezzar's dream is centered around the identification of the kingdoms. The various opinions can perhaps be summarized by three basic views. The first view sees the book of Daniel as being written during the oppression of the Jews by Antiochus IV during the second century B.C. The adherents believe that Daniel is not predictive, but that the "end time" refers to the end of the period and not the end of time. Those who hold this view contend that Babylon was the head of gold; Media was the breast and arms

of silver; Persia was the belly and thighs of brass; and Greece was the legs of iron with feet made partly of iron and clay. They see the stone as the ideal messianic age toward which the Jews looked with anticipation.

The second view is basically premillennial and totally opposite to the first view. The proponents of this view hold that the book was written during the lifetime of Daniel. They accept the book's predictive nature and believe that the dream gives a panoramic view of the Gentile Age. This age began with the fall of Jerusalem in 586 B.C. and will continue until the Second Coming of Christ when we will establish a millennium kingdom. They contend that Babylon is the head of gold; that the Medo-Persian Empire is the breast and arms of silver; that the Greek rule is represented by the bronze belly and thigh; and that the Roman Empire is represented by the legs of iron and the feet of iron and clay. During the Church Age, the fourth kingdom will not assert itself, but will be revived following the rapture of the church. The ten toes are symbolic of the ten-nation confederation which will arise at that time. The stone represents the Second Coming of Christ to establish his millennial kingdom.

There is a third view which strikes a middle ground between the other two views. This view believes that Daniel is predictive, but it does not

believe that the dream prophesies the Second Coming of Christ, but rather his first coming and the establishment of his spiritual kingdom upon the earth, which will eventually overcome all other kingdoms.

Whatever one's position concerning the historical elements of this scripture passage, there are some overriding truths upon which all can agree. The metallic, manlike statue reminds the reader that all kingdoms of this world are manmade. With its inherent weaknesses, the statue portrays most vividly that the best which man has to offer is doomed for eventual destruction. At the same time, there is emphasized by the one colossus that all the different empires of this world are but apart of one great whole. The earthly kingdoms are all founded on the same spirit of human ambition and antagonism toward God. However, that very spirit of antagonism will eventually lead to their destruction. The kingdoms of this world cannot stand against the kingdom of Christ!

As kingdom citizens, Christians must not be overcome in the face of a hostile world, nor must they conform to the pattern of life of the world. The kingdoms of men with their various lifestyles fade into the pages of history, but the principles of God's kingdom are eternal.

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"Let's make missions a matter of urgency — now"

By Randall L. Von Kanel
Genesis 3:6-9; Psalm 14:2-3; Acts 4:12;
Romans 10:14-15

I can remember it well. Baker James Cauthen, then executive secretary of the Foreign Mission Board, was preaching on the urgency of missions to a packed house at the New Orleans Baptist Theological Seminary Leavell Chapel. An altar call was extended, and many seminarians responded. A crisis moment of surrender to God's will led me down the aisle to express publicly my willingness to pray for guidance in the matter of missionary service. Within a year, I was



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participating in the adventure of missions as a journeyman to the Cayman Islands. That was in 1978. As I write this lesson, I am even now preparing to return to my former place of mission service to lead in a revival effort. My passport to missions, issued by the call of Jesus Christ and indelibly stamped with the pressing

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needs of lost humanity, is still valid for entry today into a world without hope.

This lesson marks the beginning of a new unit of study, entitled "Biblical Foundations for Missions." The dream of "Bold Mission Thrust" is being dreamed and rekindled in these exciting days ushering in the decade of the 90's. God is calling Christians to share the gospel with everyone! This is our world missions task! This is our commission! This is our urgent concern "because all persons have sinned and need the salvation God offers only through His Son." The biblical passages for our lesson underscore the urgency of the mission task.

I. A Case-Study for Missions

W. Guy Henderson wrote that "Christian missions originated with God." The first of our focal passages provides us with a case-study for missions. In Genesis 3:6-9, God is found to be on mission in seeking out sinners (v. 9). Man sinned (v. 6), and his sin alienated him from God (vv. 7-8). Note that though man has rebelled against God (the epitome of sin), God took the

initiative in reaching out in spite of the sin to redeem man.

Missions is the incarnational love of God expressed through his church to sinners in need of a Saviour. The world is filled with sinful people, people who are separated from God and languishing in the mire of sin. God has demonstrated his call to "seek and to save that which was lost" (Luke 19:10).

II. The Need of Missions

The psalmist affirms the New Testament teaching that "all have sinned and come short of the glory of God" (Rom. 3:23). In Psalm 14:2-3, he declares the essential truth: "There is none that doeth good, no, not one" (v. 3b). Missions involvement is urgently needed because all people are in need of the forgiveness found in the blood of Jesus Christ. Even if only one sinner existed, we would still be confronted with the urgency of his need to hear about Jesus. But there are more than one; our world needs the Lord. Someone has said, "Pity the poor person who has no choice in accepting God's love and forgiveness, because he is yet to hear the gospel." Let us have compassion and realize the missions task is a choice we must

make!

III. The Message of Missions

The message of missions is Jesus! We are not merely to go, but we are to go in the name of Jesus with the name of Jesus. Peter preached, "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Missions is more than ministry — it is the message of salvation! In Romans 10:14-15, Paul renders one of the most poignant calls to the task of world missions.

As the "how's" are compounded in our hearts, reason upon reason, we are left with the penetrating conclusion that missions is the urgent proclamation of the message of God's love in Jesus Christ! How urgently today do we need to preach the good news!

A dear missionary friend of mine once defined "a missionary" as being "one who crosses barriers with the gospel." What barriers (geographical, political, social, or even the chain link of your back yard fence) do you urgently need to cross to tell someone about Jesus? Let us make missions a matter of urgency — now!

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Paul's personal relationship to the Thessalonians

By R. Raymond Lloyd

I Thessalonians 1:1-2:16 (1:2-7, 2:3-9, 13)
A deep and warm personal relationship must have developed between the church in Thessalonica and the apostle Paul. While his



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stay with them on the second missionary journey was exceedingly brief ("three Sabbath days" — Acts 17:2 — however, may mean that he preached among them on only three Sabbaths, and possibly resided there longer — as tentmaker, I Thess. 2:9, 2 Thess. 3:6-15), he experienced tremendous success. As many believed among both Jews and Greeks, men and women (Acts 17:4), it enraged the non-believing Jews who enlisted a group of "lewd fellows of the baser sort" (Acts 17:5 — we would call them "thugs!"), who caused Paul to have to flee for his life to Berea, and then to Athens.

Later when Timothy rejoined Paul in Athens, Paul's concern for his new friends was so great he sent Timothy back to them to encourage them and bring back a report (I Thess. 2:17-18, 3:1, 2, 5). Upon receiving the report Paul wrote these two letters (perhaps along with Galatians, his earliest letters), one closely following the

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other. He wrote the Thessalonians to assure them of his love and concern in the face of their hardships, and to help ground them in the doctrines of their newfound faith, especially relating to Christ's return. Gratitude for the Thessalonians (1:1-7). At least four times (1:2, 2:13, 3:9, 5:18) Paul thanks God for this church. While much of the content is warning and rebuke, Paul intersperses it with praise. The two must go hand in hand. Even in the sorriest of churches there is something good and godly, and one of the best ways to remove the bad is to praise the good. Many a pastor would do well to learn this. William Barclay terms Paul a "good psychologist" and indeed he was.

He praises them for demonstrating the three great virtues of the Christian faith: "work of faith" (daily tasks, employment characterized by faith in Christ — belief affects behaviour); "labor of love" (wearisome toil characterized by a self-giving enduring love — agape — not unlike God's love for us); "steadfastness of hope" (positive, manly endurance that was completely confident of victory even in face of "much affliction" — vs. 6). A genuine believer, one of God's chosen people, will possess these traits of character. Here is a reminder not on-

ly to thank God for those fellow churchmen who possess these traits, but to examine our own lives to make sure that practice matches profession — the authentication of genuine conversion!

Paul then proceeds to praise them for their example (vss. 5-7). The Good News of salvation through Jesus Christ, shared by Paul, Silvanus, and Timothy and empowered by the Holy Spirit, had resulted in the Thessalonians believing and receiving the Word (vs. 6, Cf. 2:13). They became imitators of the proclaimers and of Christ (Cf. I Cor. 11:1). Herschel Hobbs has reminded us that "one need have no fear in imitating one who imitates Christ." Is not this a real challenge for every pastor, every Sunday School teacher; yes, every Christian.

In vs. 7 the word "example" is a singular and "you" is plural — probable references to the church as a whole and then to the individuals who make up the church. If the congregation is going to make an impact for Christ on any community it will be possible only when those individual persons who constitute the church are models and examples of Jesus Christ. And then, like all Greece, the whole countryside will be influenced.

Following further plaudits for their trumpeting forth the Good News of salvation (vs. 8), and for their intensive definite turning

from idols to the "true and living God," (vs. 9), Paul now becomes pastoral.

Defense of Paul. (2:3-9). Paul simply gives them the assurance that his message is true. Six times he affirms this. All sorts of slanderous charges are being made by his enemies. They said he was a mad man, immoral, and a deluder of others (literally "baiting a hook" — trapping people into being saved).

Further Paul denies seeking to please men rather than God (vs. 4). He neither resorts to flattery (vs 5 — using either truth or lies in order to control the decisions of others for ones own profit), nor desires to be a "glory hound" (vs. 6). From a positive perspective Paul gives a great statement of his genuine concern for the Thessalonians in terms of being willing to give something of themselves rather than get something for themselves — "cherisheth," "affectionately desirous," "very dear" — beautiful words of love that ought to be part of the fabric of every minister or servant of God. If we are going to give the gospel of God, we must give "ourselves" also!

In terms of conduct and motives, every minister must be pure. Much conduct and many motives are unworthy of the gospel. The pure gospel must have proclaimers that are pure in conduct and motive. Paul was! Are we?

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